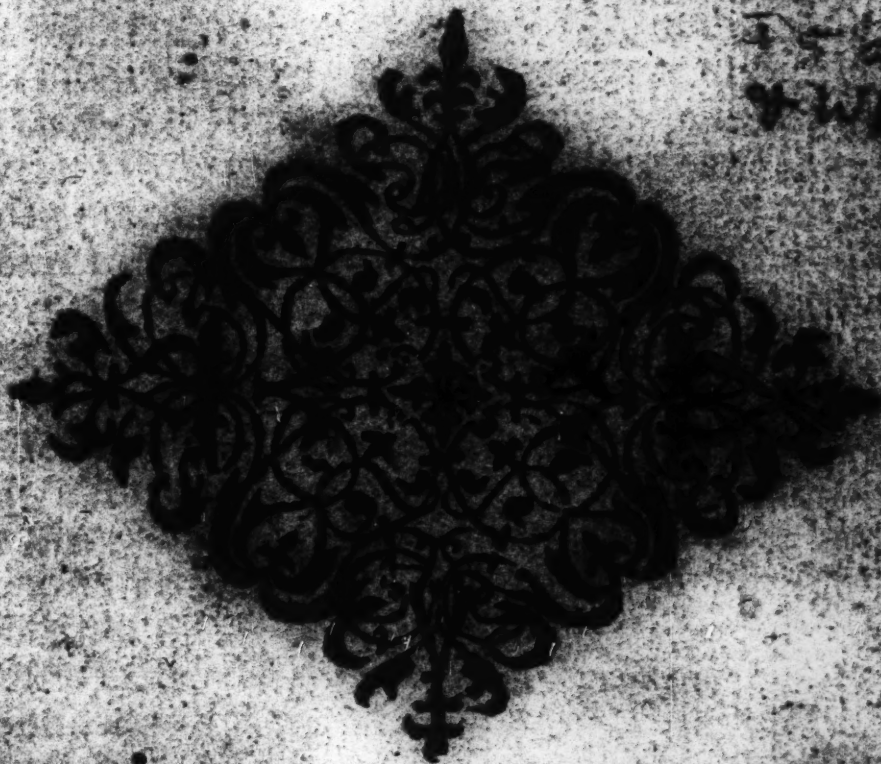


people of the reformation which was begun  
by the Abbots of Cressingham and John Knox,  
in the year of God, a thousand  
five hundred thre score  
and two years.

Apocalips. xxi.

For I protest unto euerie man that heareth the  
wordes of the prophetic of this booke: If any man  
shall adde unto these thinges, God shall adde  
unto him the plagues, that are written in this  
booke.



Printed at Edinburgh by Robert  
Leitch, and are to be sold at his  
shop, at the nether hole.

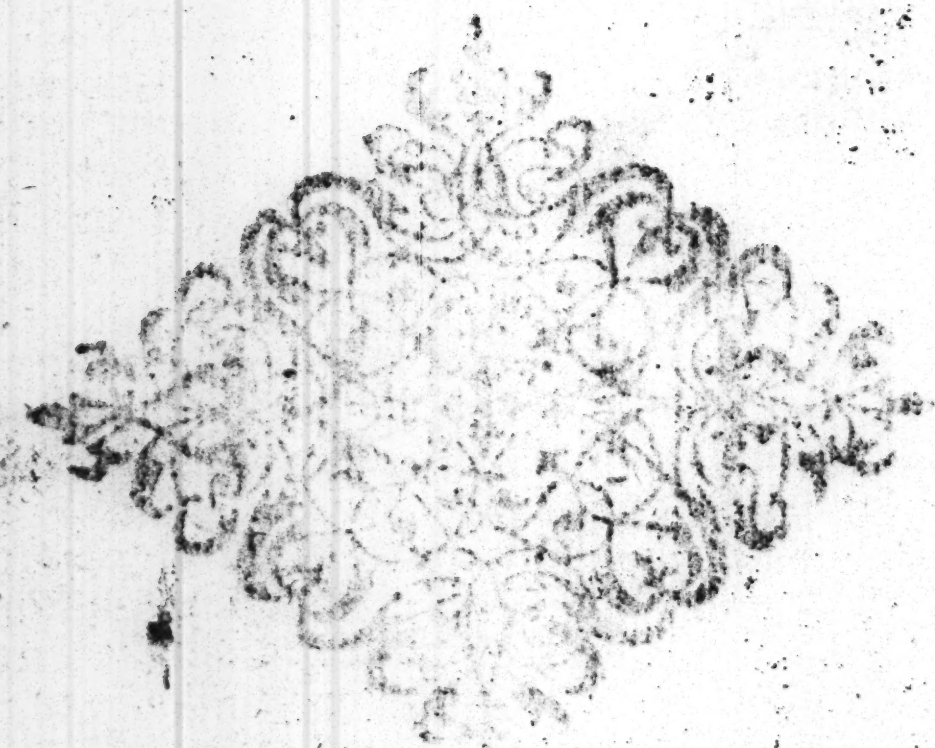
Cum privilegio.

1563.

THE HISTORY OF THE

REIGN OF THE  
KING OF GREAT BRITAIN  
IN THE YEAR OF OUR LORD  
1701

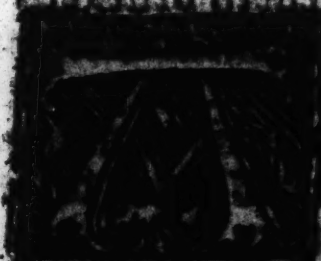
THE HISTORY OF THE  
REIGN OF THE  
KING OF GREAT BRITAIN  
IN THE YEAR OF OUR LORD  
1701



Printed at Edinburgh by Robert  
Aitken, and are to be sold at his  
house, at the North Wall.  
Cant. printed.  
1701.



John Roper unto the reader, witheth grace  
merrie and peace, from God the Fa-  
ther, and from our Lorde Jesus  
Christe: with the spirit of  
righteous iudgement.



After that the Prophet Iſayas in great he-  
limentie, haue rebuked the vanitie of Je-  
dolses, and Idolaters as in the 40. and  
41. Chapter of his prophetic booke ap-  
peareth in the burthen forth in these wordes.  
Let them bring forth there Gods (saith he) that they  
may shew unto vs things that are to come, or let them  
declare unto vs things that haue bene done before. Let  
shew things that are to come, that we may understand  
should be Gods, let you do either good or euill, that we  
may declare it. By which wordes, the prophet doeth as  
it were in mockage, pronounce Idolaters, and the Idoles  
to produce for them selves, some euident testimonies by  
the which we might be assured, that in them was power,  
and that there religion had approbation of God. which  
when they could not do, he is bold to pronounce this sen-  
tence: Behold ye are of nothing, and your making is of  
nothing, abomination hath chosen you. In which wordes  
bes the prophet damnethe, bothe the Idoles, & the Idol-  
laters. The Idoles, because they can declare nothing to  
proue any power or vertue to be in them, why they sho-  
uld be worshipped as Gods. And the Idolaters, because  
from Gods mouth they could bring no assurance of there  
subiected and vsurped religion. If this reasoning of  
the prophet, had sufficient strength in his aige, to smite  
the vanitie of the Idoles, and the phrenetick foolishnes  
of suche as worshipped them: then may the godlie this  
day more assuredly conclude against the great Idole pre-  
sented by the papistes to be worshipped in there masse,  
and against the patrons of the same: that it and they are

Iſa. 40  
and 41.

Iſa. 41.



## The Prologue.

vaine, foolish, odious, and abominable before God. It, because it hath no makers then euen had the Idoles amongest the Gentiles: and yet hath no greater power, then they had. Albeit it hath bene worshipped as God him self. And they became, they worshipped there owne imagination, and the workmanship of their own handes, without any assurance of God or of his word. If any think that I speak more liberally, then I am able to proue, let him consider what makers the Idoles of the Gentiles had, and what makers the God of bread hath. And then let the power of bothe be compared, and let me be rebuked, if I speak not the treuth. The Prophet in discription of there vanities, maketh these gries. The earth bringeth forth the tree, it groweth by moisture, and natural machines, it is cutted down by the hand of the hewer. A parte thereof is burnt, a parte spent in vser necessary to man, an other parte chosen to be made an Idole. This is formed to the liknes of man or woman, and then let be worshipped as a God. All these and some mo. Shall we find to assist & concurre in the making of this great God of bread. The wheat is sown and nourished in the earth, rain, dew, and heat bzing it to maturitie. The reaper or scheter cutteth it doune, the cartte or sled, drawn by hoys or some other beast, draweth it to the barne, or to the barnyard. The taker, or the foot of the ox treadeth it out. The fan deliuereth it from the chaff. The millar, and the millstones by the help of wind or watter, maketh it to be meall. The smith maketh the yrnies, that giues to that God, his lenth and bzeaid, liknes and form. The fyne substance of that God is nether wood, gold, nor siluer, but watter & meal made i maner of a dramock. And then must the workmen take good hede to there hand. For if the fyre be to hote, that Gods skin must be burnt, if the yrnies be euill dight, his face wilbe blecked, if in making the roundnes, the ring be broken, then must an oher of his fellowes, receaue that honoz to be made a God, and the crased or cracked miserable case, that ones was i hope to be made a God, must be giuen to a babby to play him withall. And yet is not all the danger past, for if there be not an anoynted preist to play his parte aright, all the former artificers haue lost there laboure, for without him that God can not be made: yea, if he haue not intention to consecrate, the fashioned God remaineth bread, and



to the blinde people, as the Gentiles, say only, 3100E 14. 21E  
 These are the Gentiles who worshipped that which is  
 nothing of this world: I think as many as know, as the  
 prophet saith, as many as know, as the  
 Gentiles, and the power of the Gentiles, I think, 14. 21E  
 that shall be all things, even as the  
 God of bread is subject unto dangers then were the  
 Idoles of the Gentiles, which made them, which make it.  
 They were deaf and dumb, to can not speak, how not see.  
 In this in infirmities, they were as the Gentiles, as  
 I have said, the power of the Gentiles, I think, 14. 21E  
 in the Gentiles, as the power of the Gentiles, I think, 14. 21E  
 they are made, they will be made, to be made, to be made,  
 my years. But to this one year, which is the power of  
 a then he must be made. They can do as the Gentiles,  
 of the world, from, from, from, from, from, from, from, from,  
 blow that which is the power of the Gentiles, I think, 14. 21E  
 dog again, yes, which is the power of the Gentiles, I think, 14. 21E  
 And is a power (if he be not too weak) to eat, and live. 14. 21E  
 For they will be, no better, better, then, which is the power of  
 Gods power. But when what becometh of Christ, his  
 rural bodies, by miracle, it flies to the heaven again, 14. 21E  
 if the papists teach, as the power of the Gentiles, I think, 14. 21E  
 takes hold, so some of the Gentiles, I think, 14. 21E  
 the bread. A bold and puissant mouse, but a feeble and in-  
 ferable God. Yet would I ask a question, whether hath  
 the priest or the mouse greater power? by his wordes it  
 is made a God, by his teeth it ceaseth to be a God.  
 Let them arise, and then answer. If any think that I  
 ought not to mock, that which the world so long hath hol-  
 den, and great riches, yet holde in so great venerati-  
 on. I answer, that not onlie I, but also all goodie ought  
 not onlie to mock, but also to curse and derest, whatsoe-  
 ver is not God, and yet usurpeth the name, power, and  
 honoz of God. And also that we ought bothe to mock, gain  
 say, and abhor, all religion obtruded to the people, with-  
 out assurance of God & his word, having nether respect,  
 to antiquitie, to multitude, to authoritie, nor estimation,  
 of them that maintaine the same. The Idoles of the Gen-  
 tiles were more ancient, then is the Idole in the masse.  
 There worshippers, maintainers, and patrons, were mo-  
 re in multitude, greater in authoritie, and more excellent  
 before the world, then ever was any that bowed to that







Link the  
redness  
of the  
throat  
day.

11. 103. 1

Job. 10.

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The answer to the abbot. In answer  
led light, and darkness, darkness served a  
passer as ye have your self to be, ye ought to have  
respect to your whole flock, and to the instruc-  
tion of all those; that are bound up at your blas-  
phemies. But now to grant unto you, more the  
reason, I am content of the greatest number ap-  
pointed by you, provided first that the place be  
such, as shall be fit, to receive the people, and  
convenient for the exercise of the word of God.  
And that ye have not neglected of any manner  
facility to receive the people in general, in one  
your churches, as ye have promised, and more  
that to the many who are bound up in your  
repression in the same, ye should be diligent of  
things, which may come by reason of pollution,  
what hath bene spoke by other parties. The day  
by you required, I cannot have, by reason of my  
former promises made unto the master of Sturmer,  
and unto the Church of Sturmer, and of Al-  
lerton. But if ye will send unto me, your attor-  
ney within the 15. of the instant, I shall answer  
the day: which by the grace of God I shall not  
fail. If ye send your attornies to the hall of  
Stur, it shall be sufficient discharge for you. And  
thus ending your answer, I desire better God  
if his good pleasure be, to be move your heart,  
that ye may prefer the eternal truth, contained  
and expressed in his holy word, to your own pre-  
conceived opinion. From this 7. of Sep-  
tember, 1562. At London.

John Knox



# the abbots second

Gradually, our air is filled with the  
ration of the future, and the future is

FOUR TWO



✠ III











My lord  
deletes  
in tyme  
without  
reason.

Johnes Book of Art, so may be sure y shall doe  
dispute with y<sup>e</sup> best, for many good reasons,  
and is to write, y<sup>e</sup> best piece, y<sup>e</sup> best  
piece to continue according to y<sup>e</sup> first  
I shall reader at all times upon y<sup>e</sup> dayes  
morning, and shall send y<sup>e</sup> articles of  
dayes afore to aule with. And so sale y<sup>e</sup> best.  
Of Croscaguell with diligence, the samin day  
and day.

செந்தமிழ்நாட்டே.

**T**his letter mentions otherbois who were  
for that time, but by appointing unto him  
the place according to his owne desire, albeit  
that no reason could be required that of me,  
I should have done so.

**E**ven the little common nation, in the midst of  
its internal dissensions, has not been able to  
pointed out any one man who is not  
in the world; the people are not  
perhaps, but not willing to support  
disunion with some one of the  
nation, for their interests are not  
likely to be in the hands of a  
rather contradictory and unstable  
world could not be for their peace, for  
holding to each the other's interests to the  
fit. So to question that will please them  
to reach the true world, and to the world.



tude of the realm, may be the same without  
impediment as I have to you of before in any  
of my letters. And desires you to write me  
any answer of this writing, and God keep you.  
Of St. John's chapel the xxii. of Sep-  
tember. 1562.

For your own friends.

Camillus

the answer to my

Letter of Castile's writing.

John's letter.



After the commendation of my  
service unto your lordship, your  
letter dated at St. John's chapel  
the xxii. of September, received  
in London the xxvi. of the same. As touching  
the discussion proposed, the Decalogue did you  
read of the abbate, before an open audience of the  
people, did propose certain articles, whereof  
the most part containe deceivable doctrine,  
whereby notwithstanding he promised not only to ex-  
plaine, but also to maintaine against any that  
would impugn the same. Whereof I being ad-  
vertised, and so near in the countie could be no  
les then offer my self adversary to that doctrine,  
which I have offered shalbe certaine damnation  
to all those that without repentance depart this



The answer to the Chel of Castalls let.

like, infected with the same. And upon that mo-  
tue I repaired to Licholwald, where because  
the abbate compered not, I preached, and after  
the Sermon a friend of the abbots presented  
vnto me a letter, conteaining in effect, that as he  
had required disputation of the other ministers,  
so did he of me, and did appoint vnto me, that  
day eight dayes in May. My answer was,  
that to dispute I was harte content, but be-  
cause I had before appointed y<sup>e</sup> master of Har-  
wel to be in Dumfreis that same day, I desired  
the day to be prolonged, to my returning from  
Nethelbail. In this meane tyme by letters past  
betwix vs the xxviii. of this instant is appointed  
which day be the grace of God I mynd to keap.  
Nether yet in my iudgement is there any iust  
feare of censure, for the persons that shall con-  
uene with me, will praye and keep all quiet-  
nes, and of your lordship I nothing doubt but ye  
will take such order with your frendes, that  
by them there shall no occasion of trouble be of-  
fered, and albeit that the tradition shal not per-  
chance be such as the goodly world desyre, yet I  
doubt not both the veritie and the faithfull shall  
appeare in these some colours, albeit not to all,  
yet to such as other haue eyes to hear y<sup>e</sup> truth  
plainly spoken, or eyes to discern darkness from  
light. And therefore I would needs humbly re-  
quite of your lordship, rather to promote and en-  
courage your friend to the said disputation, than  
in answer to say him, for if your lordship  
could that whil, that he opposed preached any  
thing,

Let the  
abbate  
judge if  
he had  
not oc-  
casion to



**The answer to your candle's let.**

thing, and his an other, that the hatred of the  
people are divided, yet, and inflamed one a-  
gainst another, your lordships should rather fear  
tumult and trouble to arise in thereof, then of  
mutuall conference, in the audience of peaceable  
and quiet men. The number is not great that  
is admitted to hear, and therefore trouble is les  
to be feared. It is our lordships to understand  
that the veritie ought to be to us, more deare then  
our owne lives, and therefore we may not leave  
the maintenance of the same, for feare of that  
whereof the liberte is in the bondes of God, to  
whose protection I make hartie committ your  
lordships. At Winchester in halfe the same house  
your lordships letter was received. 1562.

accuse  
me as he  
after do-  
eth.

**Beats his fists to combatants  
in all godlines.**

John Knor  
the abbotes thrid

letter authors prominently

Don't know a word of the police work  
he said and I went to make my mind  
up myself. He said I was to come  
to the court. I was particularly  
my dog. I was not to be afraid of him, of

13401



The abbots third letter

els treuile se suld not haif passed unconcofidered  
as se did, nor se salbe assured I sal help day and  
place in Rayboul according to my writing, and  
I haif my life, and my best loue, notwithstanding  
any writing that is cumm to me, fra my  
Lord of Castilis, therefore beo trust, and crede  
zom not upon my Lord of Castilis writing,  
notwithstanding that I know it is purchest be  
your policie, to put me to schame, and your self  
to aduancement, quibik sal not be in your power,  
therefore I assure zom, in case I sould do the sa-  
myn with the haiffart of my lyfe, do se the lybe  
without excuse, And sa far se weill. Of Crosta-  
guell this xxij. of September, 1562. Attoure  
that that be na conuocation bot conforme to  
your writing, or els the scour at the maist, of the  
quibikis tuentie to be auditors on ather syde.

Ye know-  
we that,  
as ye  
knowe  
that mel-  
chisedec  
offered  
bread &  
wine vn-  
to God,  
whiche  
two ye  
are ne-  
uer able  
to proue

CROSTAGUELL.

# The abbotes

fourth letter

157. Dunmyre.

I Ohn Knor and balowes of sic, this present  
is till aduertise zom that I ressaues writing  
and credit with this gentle man, fra my Lord of  
Castilis, certifiand me that he will help day ap-  
pointed for our disputation, therefore beo your  
proues, and prefer us to the my Lord of  
Castilis writing. And this far se weill. Of  
Crostaquell the xij. of September. 1562.

CROSTAGUELL.



The answer to the abbotes lourt let.

John Knox.

**T** neither of these did I answer otherwise,  
then by appointing the day, and promising  
to stay the same. For I was bound by the  
words which he said to me, concerning the  
said day. And he answered me Lord of Camillis  
in that behalf.

**S**ome other letters are omitted because they  
were of less importance, following the com-  
mons.

**T**he day, hour, conditions and number ag-  
reed upon, for the conference betwixt master  
Quintyne Beineby abbot of Crugguall, and  
John Knox minister at Edinburgh.

The day is the xxvij. of September. 1562.  
The place the prouestis place of Mayboill, the  
houre to conuene is at eight houres before none,  
the day foresaid, the number for euerie part shall  
be fourtie persones, by there Scribes & learned  
men, with so many mo as the hous may goodly  
hold, be the sight of my Lord of Camillis.  
And heirupon, bothe the said abbote and John  
Knox are wholly and fully agreed. In wit-  
nes whereof they have subscribed these presents  
with there handes at Mayboill the xxvij. of  
September. 1562.

Crugguall

John Knox



The first of the month of June 1521  
John...

The first of the month of June 1521  
John...

The first of the month of June 1521  
John...

The first of the month of June 1521  
John...

The first of the month of June 1521  
John...

The first of the month of June 1521  
John...

The first of the month of June 1521  
John...

John...  
John...







The cessant betwixe To know  
conscience in the presence of God the subject at  
tackles to be godlie, necessarie and expedient to  
be beleued by all good christiane men.

John Knox upon sonday the eight day of Sep-  
tember, came vnto the said Kirk of Kirkofwald,  
being certefied that I might not be present, and  
as I was enformed to make unpugnatio to my  
saides artickles wherethrough I wrote to him,  
certifying that I would affirm the saides artick-  
les, and in speciall the artickle concerning the  
maile against him or his adherents or pleases to make  
impugnatio there to vpon any dayes or times,  
the place being in any house of any bodye, the  
number twentie or ether more, without any fur-  
ther conuocation.

Sheweth me being agreed by writing of the  
Day hour and place, which was the 23. Day of  
the month September. And cometh in conformity  
to my writing to shew the facts attested  
as they are written, beginning at the article  
concerning the mass. Proceeding afterwards that  
I come not to dispute any of my articles as will  
be manifest to religion and conscience concerning the  
is able taken account of the year of 1550 (as  
I would say) be the general councilles, being  
counsed which represents the universal church  
of Christ, as to submit themselves to the  
power of the general council, in matters of  
conscience and religion, but according to the  
doctrine of Christ and his apostles, as to re-  
fer my duty and duty to all the faithful, as to  
love and obey that which is of God and  
formal



formall reasoning of all that pleases, as may stand to the glorie of God and the instruction of the auditor. And to the effect foresaid that we may come to formal reasoning, as to ward the article concerning the masse, I will ground me vpon the scriptures of almightie God, to be my warrant & forme to my first confirmation, which was gathered vpon the priesthead and oblation of Melchisedec: and was presented you in February, and as it has gotten no answer, notwithstanding that it was of sober quantitie sextene or 20 lines, nevertheless please you to receaue this same confirmation yet as of before for to be the beginning of our formall reasoning, concerning the article of the masse in maner as after folloves. The Psalmist & als the Apostle S. Paul affirmes our Saviour to be an priest for euer, according to the ordure of Melchisedec, which made oblation and Sacrifice of bread and wine vnto God as the Scripture plainly teaches vs: now will I reason on this maner.

Read all the Euangell wha pleases, he shall find in no place of the euangel where our Saviour is called vnto the priesthead of Melchisedec, declaring himselfe to be an priest after the order of Melchisedec, but in the latter Supper, where he made oblation of his precious body & blinde blood the same of bread and wine prefigure by the ordure of Melchisedec: then are we compelled to affirme that our Saviour made oblation of his body & blinde in the latter Supper or els he was not an priest according to the



The reasoning betwixt Jo. Knor  
ordoz of Melchisedec, quhilk is cypres against  
the Scripture.

John Knor.

John Knor protested that he might have the  
coppie of this former writing given in by my  
Lord in writ, to answer thereto more fullie, & of  
greater leafe, which was delivered unto him.

Quintene. And in lykemanner, my Lord protested that he  
might have place to reply, if he thoghe good.

The answer of John Knor to the Abbottes  
oration, given in by the Abbote before  
the disputation, in writ.

John Knor.



Veritoeuer it pleaseth God of his  
great mercy, to shew the light and  
to blow the trumpet of his true word  
unto the blind & unthankful world,  
after darkness and long silence, it hath the strength  
to move and walken not onely the chaste, but  
also the reprobate, but in diverse maner: for the  
one it walkeneth, from ignorance, error, un-  
fiction, vanity, and horrible corruption, to make  
before there God in knowledge, better than be-  
fing of his malitie, and in praise of him. For  
the other it walkeneth from the same darkness,  
and yet to there further corruption, for as  
as in the time of darkness he was as well without  
out God, at y found of the trumpet calling him  
to repentance, addes and toppes on his  
corruption, blasphemie against God, and against  
his eternal veritie. For perceaving that the light







The reasoning betwixt Jo. Anan.

31 say. 8

Here. 38

1. Mac. 22

Mat. 23.

Joh. 1.

Mat. 15.

Mat. 17.

by them, the Scripture doeth likewise testify.  
For then was Ananias and Sapphira as adhered to  
his doctrine, holden as monsters in the eyes of  
the pious prelates, and of the multitude. Then  
was Jeremie accused of treason, cast in prison,  
and dammed to death. Then was Socrates a  
people taken upon the mouth, and buried, then  
did none of the true prophets of God escape  
the hatred and cruel persecution of those that cla-  
imed the title and authority to rule in the Church.  
The same may be seen in the days of Jesus Christ;  
for how negligent and careless was the whole  
Jewish world (a few excepted) these words  
of our master, Jesus Christ do witness, who he  
saith unto you Scribes and Pharisees Hypocrites, for  
ye seek the kingdom of heaven before men; ye  
will that men should reverence you, whereas ye  
ought not to be so revered, but when ye stand before  
me, ye will not be so reverent. John the Baptist, and  
Jesus Christ began to preach, to make  
the disciples then John did, when John called  
them a generation of vipers and Jesus Christ did  
call them blind guides, how careful was the  
Church then? As easy to be moved, for then  
there was a man that came to him to knowe by  
what authority he made such innovation among  
the people and in the religion of God. Then  
was he called a Samaritan, and a false prophet.  
Then was he accused for breaking  
the traditions of the ancients. Then was he cal-  
led Beelzebub, and in the end he was moved  
to be damned for evermore. And he was  
the first of the apostles that were persecuted.







• 401

期斗(五)

A true  
know-  
ledge is  
required  
in a true  
preacher

*[Faint, illegible text from bleed-through]*

Here. 18



and the abbote of Costaguell.

3

the pathe of the way that is not troden. That  
constantlie say to them that haue prouoked God  
to angre. The Lorde heath spoken it. He shall  
haue peace. And to all that walk after the lustes  
of there own hartes there shal no euil chance be  
to you. &c.

Jer. 23.

If finally, they be fals prophetes  
that be avaricious and studie for aduantage, that  
sowe pillowes vnder the arme holles of wicked  
men, and lay sinners a scap, and promys life to  
them, to whome they ought not to promys it. If  
these be fals prophetes (I say) as the Scripture  
effirmeth them to be, then standeth my Lorde  
abbote in a wonderous perplexitie and suche as  
beleue him, in no les danger.

Ezech. 13.

For God hath neuer pronounced, suche articles  
as my Lorde calleth holysome doctrine, the chief  
of them, to wit, the masse, purgatorie, praying to  
saintes, erecting of images & suche other, haue  
no assurance of Gods worde, but are the meane  
dreames, statutes, and inuentions of men, as  
there particuler examinatio (if my Lord please  
to abyde the tryal) wil more plainlie witnes, &  
therefore, it is no sufficient assurance to the con-  
science of the audient, that my Lord burden his  
conscience, in the presence of God that his articles  
be godly, necessar, & expedient to be beleued.  
For so haue euer the fals prophetes done, when  
they & there doctrine, was inuigued. Did not  
the prophetes and preachers of Israhel asseme there  
doctrine & religion to be godly, against the pro-  
phet Elias? They did not onely burden there  
conscience, but also offered them selues, to suffer

1. Reg. 18



The reasoning betwix Jo. Knor  
tryal ( God him self being iudge ) before y King  
and before the whole people. The self same thing  
1. Re. 22 did the fals prophetes against Michas and Je-  
remie, and therefore yet againe I say my Lords  
conscience ( if a blind zeal be worthy of the name  
of conscience ) will neither saue him self nor o-  
thers, because it is not grounded vpon God, his  
reueilled wil nor promes. If my Lorde thinketh  
that the holy catholick Church is sufficient assu-  
rance for his conscience, let him vnderstand that  
the same buckler had the fals prophetes against  
Jeremie. 7. Jeremie for they cryed, the temple of the Lorde  
the temple of the Lorde, the temple of the Lord,  
but as he with one stroke did burst their buckler  
a sonder, saying put not your trust in leing wor-  
des : so say we that how catholick ( that is vni-  
uersal ) that euer their Church hath bene, holy  
are they neuer able to proue it, neither in lyfe;  
making of lawes, nor in soundnes of doctrine, as  
in my answer giuen by mouth, I haue more pla-  
nely shewen. It pleaseth my Lorde to terme vs,  
wicked and deceatful preachers, who go about  
not knowing wherefro we come, nor by what  
ordoure, a further he seareth not to promise our  
doctrine, fals wicked, and vngodlie, for of vs, &  
our doctrine it is plane that my Lorde ment and  
meeth.

I answer that as by Gods worde, we accuse  
the whole masse of mannes nature, of corruptio,  
and wickednes, so do we not flatter our selues,  
but willingly confesse our selues so subject to cor-  
ruption and naturall wickednes, that the good  
that



that we wold do, we do it not, but the euill that we hate, that we do. Ilea, we do not deny but that in our liues and outward cōuersation there be many things bothe worthie of reformation and reprehension. But yet if our liues shalbe compared with the liues of them, that accuseth vs, be it in general or be it in particular, we doubt not to be iustified, bothe before, God and man. For how many ministers this day within Scotland, is my Lorde abbote (iopening with him the whole rable of the horned Bischopes) able to cōuict to be adulterers, fornicators, Dionchards, bloodsheders, opperissors of the pooze wedow, fatherles, or stranger, or yet, that do idilly liue vpon þ sweat of other mēnes browes. And how many of them from the hiest to the lowest, are able to abyde an assaye of þ fornaied coines. And yet that we be called by the wicked and Deceatfull preachers, euen as if þ strongest & mozte cōmune harlot, neuer wes knowe i the bordell, should sel ander & reuile an honest & pudick matro. But in somwhat must the sonnes resemble there father. The deuil is that he is perpetuall enemie to treuth and to anie honest life, so is he a leat and accusar of our brethren, and therefore albeit such as serue him in idolatrie and all filthines of life, speke not against vs, there be some and lets, to testimonye of a good conscience, we refer vngate to him, to whom it appertaineth, whether yet wold we haue ones opened our mouthes for the defence of our wome innocencie for God be praised, euen before the world it will be the



The reasoning betwix Jo. Knor

self, was not that in scandring our liues, they  
go about, to deface the glorious gospel of Jesus  
Christe, whereof it hath pleased his mercie to  
make vs ministers: and in that case, let them  
be assured, that the lies which without shame &  
assurance, they caules womet out against vs,  
with shame and double confucion they shal iust-  
lie receaue againe in there owne bosomes. If  
my Lorde abbote alledge, that he accuseth not  
our liues and external conuersation, but our doc-  
trine which he termes fals, wicked, and vngod-  
lie, we answer, that as that doeth more greiue  
vs, nor the scandring of our liues, so doubt we  
nothing, but that he that made his fauorable p-  
mes, to afflicted Jerusalem in these wordes:

Isay. 14

All instrument that is prepared against thee,  
shal not prosper, and euery tounge, that shal rise  
against thee in iudgement, thou shalt rightlie  
conuict and condemne of impietie: we doubt  
not (I say) but the same God, will in this our  
age, confound the tounses, that oppone them-  
selues to his eternal veritie, which is the ground,  
and assurance of our doctrine. And therefore we  
nothing feare to say, that my Lorde in the end  
shal spead no better (if he continue so, in that his  
irreuerent, sayling) then suche as heretofore,  
haue blasphemed Jesus Christe, and his eternal  
veritie, to the which albeit for the present, they  
will not be subiect, and that because our persons  
and presence, whome God maketh ministers of  
the same, are contemptible and despised, yet in  
the end, they shal feel, that in rebelling against  
out



our admonitions, they were rebellious to the mouth of God, and in defasing vs; they haue dispyssed, the eternal Sonne of God, who of his mercie, hath sent vs, to rebuke there impietie, and to reduce to knowledg, and vnto the true pastor againe, suche, as through blind ignorance, haue followed the inuentions, and dreames of men: and haue sought iustice, remission of sinnes, and reconciliation with God, by other meanes then by Iesus Christe, and by true faith in his blood. But of this point, I knowe my Lorde moste doubtles, To wit, whether God hath sent vs, or not: for my Lorde sayes we go about, not knowing wherfro we come, nor by what order, we answer, that in our consciences we knowe, and he him self, wil beare vs record, that we are not sent by that Romane Antichriste, whome he calleth Pope, nor yet from his carnal Cardinallles, nor dum horned Bischoppes: and thereof we reioyse, Being assured, that as we are not sent by Christes manifest enimie in the earth, so are we sent by Iesus Christe him self, and that by suche order, as God hath euer kept, from the beginning, when publick corruption entered in the Church, by sleuth, and impietie of suche, as of duetie ought to haue fedd the flock, and to haue reteined the people vnder obedience of God, as in religion, as in life and maners. The order of God (I say) hath bene in suche publick corruptions, to raise vp simple, and obscure men, in the beginning of there vocation, vnknewen to the world: to rebuke the manifest defection of



1 Reg. 17  
Jer. 35.  
Amo. 2.

The reasoning betwix Jo. Anor  
the people from God, to convict the pastors of  
there former negligence, sleuth, and idolatrie, &  
to prononce them unworthie of there offices.  
For so was Helias sent in the dayes of Ahab, Je-  
renie in the time of corruption, vnder Jehoia-  
kin, and Zedechias. Amos vnder Jeroboam,  
and the rest of the Prophets, euerie one in there  
own tyme, and after the same ordour hath God  
raled vp i these our dayes, suchemē, as my Lord  
& his faction termes, Heretikes, Schismatikes  
Zuinglians, Lutherians, Decolampadians, &  
Caluinists. To proue the Pope, to be an Antich-  
riste, his whole glorie in the earth, to be altoge-  
ther repugnant, to the cōdicion of Christes true  
ministers. The masse to be idolatrie, & a bastard  
seruice of God, yea more corrupted thē euer was  
the Sacrifice in y dayes of the Prophetes, whē  
yet they affirmed them to be abominable before  
God. Purgatorie to be nothing but a pykepurs.  
The defence of mannes frewill to do good, and  
auoide euil, to be y Damned herisie of Pelagius.  
The forbidding of mariage to any estate of men  
or woman, to be the doctrine of Devils. And  
the forbidding of meat for conscience sake, to p-  
cead of the same fontaine. The erecting images  
in Churches, & in publick places of assemblies,  
to be against the expessed commandement of  
God. Prayer for the dead, and vnto sanctes, to  
be work done without faith, and therefore to be  
sunnē. Briefly God hath raled vp men in these  
our dayes, so to discover the turpitud and filthi-  
nes of that Babyloniane harlot, that his verrie  
golden



golden cuppe, in the which hir fornication wes hid befoze, is become abhominable to all suche, as trust for the life euerlasting. And they haue further sett so vehement a fyre in the werray ground of hir glozie, that is, in hir vsurped authoritie, that she and it, are bothe like to burne, to there vttermoste confusion. My Lorde and his companions feare no suche threatninges. they are but rayling knaues & dyspytfully speak against there holy mother the Church. I haue alreadye said that the Prophetes in there dayes were euen so rewarded of those, that had the same tytle & dignitie, that now our aduersaries clame. And yet did they not escape the plagues pronounced, and in the same confidence stand we, reioysing further, that ho wsoeuer they reppne, stonne and rage, yet they that are of God, hear vs, knowe the voice of Iesus Christe speaking in vs his weak instruments, and do flie from that horrible harlote, and from hir filthynes, which is to vs a sufficient assurance that God hath sent vs for the cōfort of his chosen. But my Lorde perchance requireth miracles, to proue our laughfull vocation. For so doeth Winzet procutor for the Papistes. To bothe I answer, that a treuth by it self without myracles, hath sufficient strength to proue the laughfull vocation of the teachers thereof, but miracles destitute of treuth, haue efficacie to deceaue, but neuer to bring to God. But this by the grace of God shalbe more fully entreated, in the answer to Winzetes questiones therevpon. And yet one word man I say



The reasoning betwix Jo. Knor  
before I make end, to my Lorde, and vnto the  
rest of the Popes creatures. And it is this? If  
they will studie to keap them selues, in credeite &  
estimation, let them neuer call our vocation in  
doubt, for we in continent will object to them,  
that from the mooste to the least, there is none a-  
mongst them, laughfully called, to serue within  
the Church of God. But all comit symonie, all  
are heretykes, all receaue the spirit of lies, and p  
leprosie of Behezi, and finally, being accused in  
there first ordination, they neither can giue gra-  
ce, nor benedictio to the people of God, and this  
by there own law I offer my self to proue, as e-  
uidentlie as my Lords Bischops, abbots, Pri-  
ors, and the rest of that sect, are able to proue the  
selues, called to ecclesiasticall function ( as they  
terme it ) by there fathers bulles, and cofirma-  
tion of the Pope. I wonder not a lytil, that my  
Lorde should alledge, that I wes certified that  
he might not be present at Kirkoswald, the Day  
that first I offered my self to resist his vaine and  
blasphemous articles. I am able to proue that  
by his promes he had bound himselfe for the ones  
to be present. And also that by famous gentle  
men that same Sonday in the morning he was  
required either to come and teach according to  
his promes, and so to suffer his doctrine in audi-  
ence of suche as he named his owne flock, to be  
tryed, or els, to come and heare doctrine, & with  
sobrietie and gentilnes, to oppon at his pleasure.  
These two heades ( I say ) I am able to proue.  
But that I wes certified, that he could not be  
present.



9

- JONAS  
 . 5144

Sept. 2.

**B**e cause I perceive, bothe in your protestation and article, that ye dispute not upon these matters, as disputable, but as of things already concluded, by the wisch, general counsel, and doctors: I must say somewhat in the beginning, to ye same. I will aduise of any of the forenamed. And of the first first: I say, that I acknowledge it to be the sounte, Christe, Iesus, builded upon the foundation of the apostles and prophetes: so that into all doctrine, it be more



The reasoning betwixt Jo. Knox

Joh. 10

Idanoz=  
mita.

Let the  
godlie  
iudge if  
these pe-  
ricions  
be reaso-  
nable.

the voice of the spous onellie, and an stranger, he  
will not heare, according to the wordes of our  
master Christ Jesus. My shepe heare my voice.  
Ac. And therefore if I am multitude, under the ti-  
tle of the Kirk, will obtunde, unto vs, any doc-  
trine necessar to be beleued to our saluation, and  
bringeth not for the same, the expres worde of  
Jesus Christ, or his Apostles, Ac. men must aspe-  
re done me, although I acknowledge it not to be  
Kirk of God, for the reason foresaid. And unto  
the generall counsellis, I answer the same, to  
wit, that suche as hath bene gathered ouerlie in  
the name of God, for extirpation of heresies, with  
my whole harte I do reuerence. Doubted al-  
wayes, that the doctrine, that they propone to  
be beleued, haue the approbation of the plaine  
worde of God, or els with that ancient I must  
say, that more credit is to be giuen to an man,  
bringing for him, the testimonies of Gods Scrip-  
tures, then to an generall counsell, affirming a-  
ny doctrine without the same. And as concerning  
the authoritie of the doctors (for whome I prai-  
se my God, as that I do for all them whome he  
hath so profitable instruments in his Kirk) I  
think my worde, will binde me as a matter, then  
he hath desired to be bound him self, that is, that  
men be not revealed, as God. And therefore  
with Augustine I content, that whatsoever the  
doctors propone, and plainly iustifie the same  
by the evident testimonies of the Scriptures, I  
will not be content to receaue the same, but els,  
that it be iustified to me with, Ieronis to say,  
whatsoever



that is affirmed, without the authority  
of Gods Scriptures; with the same facility it  
may be retracted, as it is affirmed; and these the  
admitted. So forth I enter in disputation.

159 Quintyne.

Chair or diuers heides qnhair with I am dis-  
fended, willing that the purpose we come for,  
may go forthlie to passe. That for presentlie I  
will omitt. And as the occasion fall ferue of the  
doctoures, counsailes and oche elles, quiblis  
ar not expressly contained in the Scriptures; and  
this quicklie go to the purpose.

John Major

We are not ignorant (my Lorde) that in euerie  
disputation, the ground ought to be laid, that is  
mater disputable, or the question, either come  
vnder an perfite definition, or els vnder an suf-  
ficient description; and specially when the ques-  
tion is, de voce simplici. As is, *anima*. If it please  
your Lordship to define the masse, or yet suf-  
ficientlie to descrue it, I will take occasion of,  
which I think wrong. And if not, then must I  
explaine my minde, what masse it is, that I in-  
tend to impung, and haue called idolatry, not  
the blessed institution of the Lorde Iesus, which  
he hath commanded to be used in his kirk, to his  
gainecomie, but that which is crept in, by a  
kirk vnable, without all approbation of  
of God. And this masse, I say, hath the same  
forme and action, an opinion conceived of  
and an actor of the same. And vnto the whole  
forme I say, that neither the name, the forme, nor

non est  
secum  
et non  
est  
est  
est  
est  
est  
est  
est  
est

Let men  
Judge if  
this be  
not im-  
bignati  
on of the  
papisti-  
cal messe



The reasonng betwixt Jo. Knox  
action; nor the opinion, nor actor; have there  
assurance of Gods plaine worde.

As to the diffinition or description that I gave  
the last zeir, I will abyde with this zeir; for I  
am not runn in use of such a manner. And as to  
masse that he wol impung, or any mannes masse,  
yea, and it were the popes owne masse, I wil  
maintein nothing but Iesus Christes masse, co-  
forme to my article as it is writtin, and diffi-  
nition contayned in my booke, quhilk he has taine  
on hand to impung.

John Knox.

Let men  
iudge.  
how fa-  
vorable  
the sone  
is unto  
the fa-  
ther.

As I can conceave, my Lordes answer, con-  
teineth three heades, the first is, a relation to his  
booke as conteining the diffinition of the masse.  
The second a declaration of his Lordships co-  
stancie. And the third, an affirmation, that he  
wil affirme no masse, but y<sup>e</sup> masse of Iesus Christ,  
yea, not if it were the popes owne masse. Unto the  
first I answer. That I have not red his Lord-  
ships booke (not excusing therein my own  
negligence) and therefore it appeareth unto me,  
that rather his Lordship, should cause the diffi-  
nition to be red out of his booke, not to burden  
me with the seeking of it. As touching his Lord-  
ships constancie, I trust the eternal God, to  
make us all constant, in his eternal veritie: for  
inconstancie in the treuth, can not last infaile,  
and great danger. But to me it appeareth, that  
is no wyse it can hurt, the same, nor conscience  
of the godlie, to confesse such things men, to be



bothe may erre, and also be occasion that others erre. And yet, when that the fuller knowledge cometh vnto them, by the spirit of God, no mā ought to impute vnto them inconstancie, albeit they retreat there for an error, as in diuers heades did that learned Augustine. But the thirde head doeth mooste delite me, to wit, that my lord hath affirmed that he will defend no masse, but the masse of the Lorde Jesus: which if his lordship will performe (as my good hope is) then I doubt not, but we are on the wecray point of an christiane aggrement. For whatsoever his lordship shall proue to me, to be done by the Lorde Jesus, that, without all contradiction, I shall embrace. Drouding that his lordship alledge nothing to be done, by Jesus Churste, which his owne institution, witnesseth not to be done.

Note  
my offer

¶ Quintyne.

I define the messe, as concerning the substance, and effect, to be the sacrifice and oblation, of the Lordes bodie and blude, geuen and offered by him, in the latter Supper. And takis the Scripture, to my warrant, according to my article as it is written. And for the first confirmation of the same, groundes me vpon the sacrifice and oblation of Melchisedec. To the second, I thank John Hoop of his prayse and prayer of my conscience, and all manner for christiane exercises. O Lord, praye God with all my hart, for his induement and pectinacitie (giff thou be that he be in error) and will with him, that he be willed to cease his pectinacitie, as I shall do my constancie



The restoning betwixt Jo. Knor  
gif I be in error. To the thrid, for avoiding of  
cauillation, I mein that I will defend no messe  
as concerning the substance, institution & effect,  
bot that messe onelie, quhilk is institut be Jesus  
Christ.

John Knor

Omitting to further consideration, the answer  
to the definition, to the last two heades I shortly  
lie answer, that I praised no constancie, but that  
which is in the treuth. And as touching my ower  
en indurednes, wherewith my Lorde seameth  
to burden me, I plainlie protest before God,  
that if I knewe my self in error, in that case, or in  
any other, that concerneth the doctrine of Sal-  
uation: I should not be ashamed, publictly to  
confesse it. But the last parte of my Lordes an-  
swer, appeareth some parte to varie (in my iudge-  
ment) from his former affirmation, which I  
tooke to be, that his lordship wold defend no-  
thing in y<sup>e</sup> masse, which he was not able to proue,  
to be the verray institution of Jesus Christe.  
And therefore, must I haue recourse, vnto the  
former diuision of the masse: which is in name,  
action, opinion, & actor. And humbly requireth  
of his lordship, that he wold signifie vnto me,  
if he wold be cōtent to proue the name to be gi-  
uen by Jesus Christe: the whole action and cere-  
monies from beginning, to the end, to be the or-  
dinance of almightie God. The opinion, which  
hath bene conceaued, taught, and written of,  
for to be agreeable with the Scriptures of God.  
And finally, if that the actor, hath his assurance  
of

More if  
this be to  
shoot an  
pistoller  
at the  
messe.



of God, to do that, which he there publictly protesteth, he doeth.

**M. Quintyne.**

As willing that the truth cum to ane tryall, I will not trifle, bot schortly geue for answer. I will begin at the best first, quhilk is substance and effect. And as to the ceremonies, actor and name, I will defend them abundantly (God willing) conform to my article quhen I cum thairto.

A misty answer.

**John Knox.**

The ceremonies vsed in the masse, and the opinion conceaued of the same, haue bene holden substantiall partes thereof, into the conscience of a great multitude. And therefore, ought the conscience of the weak, and infirme, first to be deliuered from that bondage. For what my Lorde affirmeth of the masse (to wit, that it is a sacrifice) this perchance may be also alledged to appartene to the right institution of Jesus Christ, in some case, which ones woe would, bothe of those ceremonies, and that damnable opinion.

Let the papists answer if this be true or not.

**M. Quintyne.**

I am not culpable here to maintein the opinions of me, but to defend the institution of Jesus Christ, conform to my article.

**John Knox.**

It appeared to me yet againe, that my Lorde is willing to defend nothing, but the werray institution of Christ. And I haue already affirmed, that neither the name of the masse, the ceremonies vsed in the same, the opinion conceaued of it, neither yet that power, which the at-

This is a down-ble can- no aga- into the masse.



The reasoning betwix Jo. Knor.  
for vsurpeth, hath either the institution or asse-  
rance of Iesus Christe.

W. Quintyne.

My lord  
fled the  
Barras  
for the  
first.

I am willing to defend my diffinition concer-  
ning the messe, as I haue diffined it, and takes  
Goddes word to my warrand, and as to the ce-  
remones actor and all the rest shall defend God  
willing to be agreeable with Goddes word all  
throughe abundantlie as tyme and place shal serue,  
beginning first at the substance and effect.

John Knor.

I answer, that albeit in my iudgement, the  
conscience of man, ought first to haue bene sett at  
libertie, yet hoping that my Lorde wilbe content,  
according to his promes, that the name, ceremo-  
nies, and the rest of the accidents of the masse,  
suffer the tryal by the worde of God. I am con-  
tent thortlie to enter in the bodie of the mater,  
And desireth the diffinition to be resumed.

W. Quintyne.

Let my  
Lord re-  
member  
his pro-  
mes.

I promes, before this honorable auditor, to  
defend that all cōtēned in the action of the messe  
to be agreeable with Goddes word, providing  
alwayes we gang to the substance.

The diffinition being resumed.

John Knor answered.

Your lordship is not ignorant, that in euery  
diffinition, there ought to be, *Genus*, which I  
take your lordship here maketh this term (*sa-  
cramentum*) but because the term is generall, and  
in *Scriptures* of God is diuersly taken, there-  
fore, it must be brought to a certaine kinde. For in  
the



the Scriptures there be sacrifices called *exco-*  
*munica* that is, of thanksgiving. The more  
 rification of our bodies, and the obedience that  
 we give to God, in the same, is also called *Sa-*  
*crifici* as per a invocation of the name of God  
 hath also the same name both in the Scriptures.  
 A liberalie toward the poor, is also termed  
 But there is one Sacrifice, which is  
 and more of all, called, is *propitiatorum*, which  
 that Sacrifice, whereby, satisfaction is made  
 to the iustice of God, being offended at the sin-  
 nes of man. *et* *pro* *peccatis* of my Lord that  
 he appoint unto the same, which of these Sa-  
 crifices best pleaseth him.

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 which  
 is  
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 more  
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My Duty.

But as methinks the Sacrifice, is *propitiatorum*,  
 present of my will not to sin. But I take the sa-  
 crifice upon the cross, to be the same Sacrifice  
 of redemption, and the same of the same  
 to be the Sacrifice of commemoration, of Christ's  
 death and passion.

the

But as methinks the Sacrifice, is *propitiatorum*,  
 present of my will not to sin. But I take the sa-  
 crifice upon the cross, to be the same Sacrifice  
 of redemption, and the same of the same  
 to be the Sacrifice of commemoration, of Christ's  
 death and passion.

no  
 these  
 are  
 no  
 can-  
 nons  
 the  
 one.

My Duty.

But as methinks the Sacrifice, is *propitiatorum*,  
 present of my will not to sin. But I take the sa-  
 crifice upon the cross, to be the same Sacrifice  
 of redemption, and the same of the same  
 to be the Sacrifice of commemoration, of Christ's  
 death and passion.



The following beynge so, know

If this  
be shif-  
ting or  
not let  
men iud-  
ge.

ding, to imputing my warrant, quibb I have  
chosen, to defend my diffinition be, and article  
even as it is written.

John Knor.

Protesting that this meale is win, that the  
Sacrifice of the masse, being denied by me to be

Let men  
now iud-  
ge whet-  
her the  
messe be  
a wound  
or not.

a Sacrifice propitiatorie for the sinnes of the quick  
and the dead, according to the opinion thereof  
being conceived, hath no patron at this present:  
I am content to procede.

M. Quintyne.

I protest that he has won nothing of me as yet,  
and referres it, to black and white, contained  
in our writing.

John Knor.

Note.

I have openlie denied the masse to be an Sa-  
crifice propitiatorie for the quick, and the dead,  
fence thereof is denied, and therefore I challenge  
me unto the same iudges, that my Lords hath  
claimed.

M. Quintyne.

Shift on  
the iud-  
ges, and  
the iud-  
ges.

Ze may deny what he likes for all that ze de-  
ny I tak not presentie to imputing, but within I  
begin their will I end, that is to defend himselfe,  
conforme to my article.

John Knor.

Seeing that neither the name, the action, the  
opinion, nor the effect of the masse, can be denied  
for the present, I will give up what I  
should imputing.

M. Quintyne.

All about rehearsed can be defended, and shall be  
defended

Q



defended (God willing), and quoth ye are glad  
to know, quhat ze have done, apperantlie that  
sould be na wrong to you, for ye have som  
ze sould impugning my ... defence  
of my diffinition and ...

I did no  
thing  
but as  
my lord  
commā-  
ded

John Knox

If be your warrant, ye understand the obla-  
tion made in bread and wine by ...  
plainly deny, that ...  
on of ...  
and desires the ...

Have at  
your gro  
und.

It is your patent to ...  
fend, for I am the Defender, and salbe God will-  
ing.

John Knox

Can I impugn ...  
in your ground ...

I say the denying of the ground is na proper  
impugnation.

John Knox

... is, that ...  
is the figure of Christ, in that, that he did offer  
unto God bread and wine, and therefore it be-  
hoved Jesus Christ to offer in his latter supper  
his bodie and blood, under the formes of bread  
and wine ...  
unto God. And therefore it, that ye would there-  
upon conclude ...

Let men  
iudge  
now if  
my lords  
ground  
for the  
mese be  
not sha-  
ken.



The reasoning betwixt Mr. Knor.

**Mr. Knor.** I praye that  
neither that the probation of a negative, should  
be depolyed upon me, especially when I haue  
denied your chief ground. I am content the le-  
arned iudge.

**Mr. Quenbyne.** I haue through former trespasse of  
of Goddes meide, I refuse to git captious ca-  
uillations for the present (not perchance for ig-  
norance) but for the tyme not tyme, to finish and  
establis our godlie presence for the ease and qui-  
etnes of the conscience of the noble men here pre-  
sent.

**John Knor.**

I haue els protested, that I abhor all cauilla-  
tiones, and yet againe declare unto your lord-  
ship, that in my iudgement it is the way most  
succinct, for your lordship, proue your own ground,  
that is, that Melchisedec offered vnto God bread  
and wine, which I denie.

**Mr. Quenbyne.**

I tak the text to be my warrant and ground.

**John Knor.**

The text being read, the 14. of Genesis. There  
is no mentio made of any oblation of bread and  
wine, made by Melchisedec vnto God, but onely  
he Melchisedec being king of Salem, brought  
forth bread and wine. And that being said of  
the most high God, he blessed Abraham as the  
text beareth witness. And therefore I say that  
the text, proueth not that any oblation of bread

Butter  
what is  
spoken.



and wine, was made unto God by Helchuedec.

¶ Quintyne.

We do affirm that Helchuedec brought forth bread and wine. I speir at you to what effect?

John Knor.

Will ye deualue upon me now, the persone of an answerer, seing that ye refused your self of before the same?

¶ Quintyne.

This quibill he calles answering, is maiir perlie to be called impungnation in this case, in that, finding the text to serue nothing to my purpose, is plaine impungnation to my pretence. And swa are ye cled rather with the personage of ane impungnat, nor ane defendar.

John Knor.

Whether that I mean the personage of an impungnat, or of an defender, I am not bound to answer, what was done with the bread and wine, after that it was brought forth. It ouerth to me for my former purpose, that there is no mention made in the text, that bread and wine by Helchuedec was offered unto God.

¶ Quintyne.

It ryndes to you to preit, that Helchuedec made no oblation of bread and wine unto God.

John Knor.

Helchuedec was, that in the text there is no mention made that Helchuedec made any oblation of bread and wine unto God, as ye before alledged, and hath made for your ground.

¶ Quintyne.

and

D ii

Judge now if my lord shiftes.

Marck what is confessed by my lord.

Let the learned Judge if this be true.



The reasoning betwix Jo. Knor

Note if  
so be.

I say the wordes of the text ar plain that Melchisedec made oblation of bread and wine vnto God, and desires now to improue the same be the text.

John Knor.

My improbation is already ledd. For in the text there is no mention of oblation of bread and wine made vnto God. And therefore I am content, that the whole world iudge, whether the ground be not sufficientlie improuen or not.

M. Quantyne.

Consider  
in what  
straitnes  
my lord  
was  
now,

Melchisedec brocht forth bread and wine, quibik he did not without cause, and ye deny that he brocht it forth, for the cause, that I alledge, ergo, for some other cause. Quibik gif ye wil not, nor can not shaw presentlie, I sall do deligence to cause the present auditors vnderstand cleerly, that he brocht forth bread and wine for the cause alledged be me. shewing that gif ye will not shaw the cause presently, that ye sal haue no place to shaw it hereafter.

John Knor.

I answer, that he brocht forth bread and wine, the text plainly affirmeth, and I haue already granted. But that he made oblation of the same, because the text ppeareth it not, I can not graunt it. As touching the cause wherefore he brocht it forth (if place shal be giuen to come to it), and that not grounded without great probability, and all with sustage of some of the ancients to wit, Josephus & Chrysostom. It may be said that Melchisedec being an king, brocht forth bread and wine



wine, to refresh Abraham and his werte souldi-  
ers. And this, for your satisfaction of the cause,  
why he brought forth bread and wine: ever still  
dicking upon the principal ground. That because  
no mention is made, that Melchisedec made ob-  
lation of bread and wine unto God, I deny it,  
as of before.

The penult of September. 1562.

M. Quintyne.

Of John Knor saying is above rehearsed, I con-  
ceane two heides in special, the one is, that Mel-  
chisedec made na oblation unto God, but he did  
bring forth the bread and wine, to refresh Abra-  
ham and his companie. I will answer unto the  
saides heides formally, and on this maner. First  
I will make impugnatio unto ye last heid quhair  
it is shewit that he did refresh Abraham and his  
companie. In that the text is manifest in ye con-  
trar, in sa far as the text testifies, that Abraham  
and his company was refreshed be the spoize of  
the enemies, and was not refreshed, nor ministered  
na refreshing of Melchisedec, quhairfore it is ma-  
nifest that Melchisedec brought forth bread and  
wine unto ane vther effect, not to refresh Abra-  
ham and his companie.

This  
was the  
beginni-  
ng of the  
second  
dayes  
travell  
after that  
my lord  
had flea-  
ped.

Let my  
Lordes  
argumēt  
be noted

John Knor.

My forwarde prouer, that Melchisedec, did not  
offer bread and wine unto God, standeth upon  
this ground, that the text maketh mention of no  
manner oblation made there unto God of bread  
and wine. And therefore in a mater of so great  
importance, dare not I assume oblation to be



Answer  
to the  
former  
argument

The reasoning betwixt Jo: Anor  
made, whill that the holy Ghost keepeth silence.  
And now unto my Lordes argument, first, I  
answer, that there is no contradiction betwixt  
these two, Abraham and his company, were re-  
freshed of the spoilies of there enemies: and Ab-  
raham and his company were refreshed of the  
liberalitie of Melchisedec. And first, because in  
the tyme when Abraham and his company re-  
ceaved there nourishment of the substance of  
there enemies, they were out of the presence of  
Melchisedec: and not returned unto there coun-  
trie. But albeit that they had bene even in the  
presence of Melchisedec, yet they might have  
bene nourished, partlie by his liberalitie, and  
partlie by there owne provision. And thirdly be-  
cause the text doeth not affirme that Abraham  
and his, wer nourished onely of the spoile. I can  
not admit my Lordes argument.

For satisfaction of the auditours, and to come  
quicklie to the point without drifting of tyme I  
will refuse reasoning, after schoolmaner, and will  
go to the text, and depend thereupon. And in  
this manner I sayd (Seasonably that, whilst the  
young men hes eaten) I inferre of this text, that it  
dois appeir, ze and is manifest, that thair rema-  
ined meat, nor was eaten by Abraham and his  
company, for the present.  
I do not deny, but there remained substance,  
which was neither eaten nor consumed by Abra-  
ham and his company, but what dothe hereof  
concluded.







The reasoning betwixt Jo. Snor.

Differentlie, I will desire him to declare his opinion, conforme to the text, whether Abraham and his company, recovered of the nine things spoileis bread and wine, and other sustenance, quibis treuie, albeit the text do not propose the same in plaine wordes, it can no man of iudgement think otherwise, as I can giue many hundred examples in the Scriptures, and one in speciall, our Lord Iesus Christ our Lorde speakis in his a vni prayer, called the water noster, of daylie bread, wherinto is to be vnderstand all required vnto the sustentation of man, albeit the text does not expresse declare the same.

John Snor.

I haue spoken of substance in generall, instructed by the plaine text, which maketh mention neither of bread nor wine, in expresse wordes, other nor of that which Melchisedec brought forth. And by all apperance there could not any great store, of bread and wine be carried back againe, by Abraham and his company, after the victorie of his enemies. For plaine it is, that he brought nothing back, which they before did not carie away (him self and his company onely excepted) we read that they toke the pray of Sodom and Gomorra, and caried with them the substance yea, & the victual, & the substance of Sodom. Albeit that in the beginning there were treasures had bene great, yet beinge such a company as we may well suppose to haue bene, and also beinge arrived, where there were cofers, it is not surpriue that great store was reserved.

Let this  
directe  
serue for  
answer  
to my  
lords argument



That howsoever in this matter standing in con-  
 sideration, we will of our selfe containe nothing, se-  
 eing that the holie Ghost hath not expessed it.  
 As touching my Ladies allegation, of the bap-  
 tisme. I acknowledge with his lordship  
 that to be the familiar phrase of the Scripture,  
 that under the name of bread, is commonly ta-  
 ken all thinges necessary for the use of manes bo-  
 die, like as these, *frange esurienti panem tuum, &c.*  
 Col. 3. 12. *Maintayne.*

Having consideration, that John Knox, would  
 cast in any suspicion in the hartes of the honora-  
 ble auditor: (Insaide his pardone) be continual  
 repetition of this same conjecture, we will be as  
 God will giue vs grace, to take this pollicie out  
 of the hartes of the auditor, and that by proper  
 description of argumēttes of inference or con-  
 iecture, quhairfore the auditor shall consider, that  
 that is said coniectures and argumēttes of in-  
 ference quhill necessarily concludes and follow-  
 es vpon. And as called notables argumēttes of  
 coniecture or inference, because the one worde  
 is not the other, John: Does not expressly conclud  
 the other, as for the said example, Spiritus  
 ergo uiuit, as I would say, he alides ergo he liues.  
 Whairfore I liues that this conference of phra-  
 se, or manner of speech, quhair it is said in the text,  
 althair beuallid, necessarily inferres breid wine,  
 and all other things expedient to be eaten, con-  
 sidering that was great abundance in the cite:  
 is quhill was spoileit as do this phrase, break  
 into the hungry thy bread, and I was quhat sum-

Let the learned consider this proper description of toniet tural arguments and iche as necessarily co= clude.



The reasoning betwixt Jo. Anselm

ever may be inferred of the one phrase, necessar-  
lie may be inferred of the other

Hitherto I have trauced, to make difference  
betwixt that, that man of necessitie is bound to be-  
lieve, and that which man may either believe, or  
not believe, without any hurt of conscience. For  
what God in expresse wordes and sentences,  
hath committed to vs within the Scriptures, &  
comanded the same to be believed, he requireth  
of vs that necessarlie we believe the same. But  
where the spirit of God hath shewed science, and  
hath not in plaine sentences, declared vnto vs  
the will of God our Father, there may a man  
suspend his iudgement, without hurt of consci-  
ence, yea, and more sure it is, not bouldie to af-  
firm, that which is kept close, by the wisdom  
of God: then that we should rashly affirme any  
thing, without the warrant of Gods wordes as  
we are taught by the admonition of Augustine.  
As touching the diuersitie of arguments, I know  
bothe the strength of them, that are called neces-  
sario Concludencia, and of those which stand in  
probabilitie, which bothe I grant to haue the  
strength in perswasion: but the faith of man re-  
quireth a surer ground, then any argument that  
can be deduced from nature (to wit) it requireth  
hearing, and that hearing of the worde of God,  
according to the doctrine of the Apostle. Now  
to my Lordes argument, I say it doeth not ne-  
cessarlie conclude, that Abraham and his sould-  
ers brought more reddie meat, such as bread and  
wine

The  
ground of  
faith is  
the word  
of God  
revealed



wine back from there victorie, then they were  
able to spend, albeit that they carried with them  
the whole substance, yea, the whole virtualles  
of Sodom and Gomorra. &c. Because that in  
the iorney some might haue bene lost, in the  
iorney no doubt but much was spent, and in the  
victorie the rest might haue bene dispersed or lost.  
For by all apperance Abraham had litle respect  
to bread & wine, more then to that which might  
reasonablie susteine him and his company vnto  
there returne. And thus from coniecture we shal  
continually pas to coniecture, onles that my Lord  
be able to proue, that the text affirmeth in plaine  
wordes, that suche superfluous abundance of  
bread and wine was brought back, vnto the time  
that Melchisedec met him (& althogh his Lord-  
ship be able so to do as I am assured no man  
is able) yet shal alwayes Melchisedec and his  
liberalitie stand still vnconnected.

What is  
the kin-  
gs viciss  
by Abra-  
ham

Let the  
reader  
aduert.

His 13 E  
- 112 11377  
- 11 11377  
- 113 11377  
- 113 11377  
- 113 11377  
- 113 11377

M. Quintyne.

To meet all the heides cotened in John Knor,  
particlarly aboue rehearsed, notwithstandinge  
apparentlie I am constrained to the same. Zif  
alwayes in fauours of the auditors, I will go  
shortlie to sum speciall heides. And first quhair  
he makes ane meene, that I go by naturall res-  
sonis to perswade, to take the suspicion of men  
instly of me in this heid, I say and do affirme, &  
I haue done not in that cause as zit, but cofoz me  
to the Scriptures althogh. And quhair John  
Knor speaks in general of meat, our contention  
was for bread and wine, quhair I inferred ne-  
cessitie of the text. And desires him to giue me

Let the  
indistric  
et iudge



## The reasoning betwix Jo. Knor

ane reason schortlie, grounded vpon the Scripture, quhairfore the phrase alledged be me concerning the meat sal not include bread and wine as weil as his phrase concerning the bread, be his opinion, without expres Scripture sal include all kinde of vther meatis.

John Knor.

Let all  
men iudge if  
this reason be  
not sufficient.

I purge me first, that I neither burden my Lorde, with informallitie, neither yet, that his lordship, trauelleth by naturall reason onelie, to persuaide to man. But because the whole state of the cause (as I vnderstand) standeth in this, whether that Abraham and his souldiours brought back againe, superfluitie of bread & wine or not, I haue desired the same to be prouen by the expres sed worde. The phrase is not mine onely, but I did agree with my Lorde, bringing in the same first. And now why I think that Abraham, and his, brought no superfluitie of bread and wine back againe? the reason is, because the text doeth plainlie affirme, that victualles, besydes the other substance, was caried away by the ruminantes. But that any victualles, besydes the substance, were brought back againe, there is no specification.

M. Quintyne.

Because I perceauie John Knor, dois not meet the beid of my particle quhair I do make the conference, betwix the phrases of the Scriptures alledged be vs baith: quhairin (after my iudgement) consistes the markeis point of the purpose, I will trauell na further therein, notwithstanding



withstanding that I have ground of pe Scripture  
 abundance. And since I will go to ane  
 chet held, to assure the reader that Melchisedec  
 brocht not furth bread & wine, to refresh Abra-  
 ham and his company, I will ground me proper-  
 lie vpon the text, and on this manner. The text  
 sayes, *proculis* or *proferens*, quilk is in the singu-  
 lar number as, ane, person bringand furth bread  
 and wine, quhairfore necessarilie it concludes he  
 brocht not furth bread and wine to refresh ane  
 multitude, as Abraham and his company was,  
 quilk was not possible to ane person to do: but  
 onelie to mak Sacrifice conforme to my begin-  
 ning.

### John Knot.

What I have answered, the benevolent rea-  
 der shall after iudge, to the present conjecture of  
 my Lorde, I answer that if Melchisedec alone  
 without accompanie had brocht onelie bread to mul-  
 tie the bread & wine, as he was able goodly to carie,  
 yet that it not be necessarilie concluded that there-  
 fore he brocht it not furth to gratifie Abraham,  
 for an small portion may oftentimes be thank-  
 full to many, but my Lorde appeared to shooe  
 at that ground, whiche I have not laid for my  
 principal. And therefore albeit his lordship should  
 win it, yet my former strength were litle dimi-  
 nished (in my judgement) for since his lordship  
 be able to prove by the same wordes of the text  
 that the bread and wine were brocht to be  
 offered unto God, my principal ground doeth  
 stand as before. But I perswade of the Scripture,



The reasoning betwixt Jo. Knor

and also the ordinarie manere of speaking, do  
eth often tymes attribute to the principall man,  
that which at his commandement, or will is done,  
by his seruantes or subiectes, whereof I offer  
my self, to shew in Scriptures, no testimonies  
then one, with tyme. And yet this is not my  
chief ground, but this I speak for explaining of  
the text.

M. Quintyne.

Of the former perticke I mark two heides  
in speciall, quhill dois not onely give apperance  
for my pretence, but plainlie dois convict, as the  
godlie and the affectionat reader may clearly per-  
ceave. The first heid is, quhair John Knor dois  
allege that Melchisedec brocht furth bread and  
wine, to refresh Abraham and his werie com-  
panie, quhill plainly differis fra his speaking  
present, sayand that it was to gratifie Abraham  
and his company, quhairinto ther is no mani-  
fest difference as it giues plaine persuasion, his  
ground in this heid to be nochtis. Secondly, it  
is against the order of nature, to think that one  
one man (lat he be one King and one Priest) should  
bring forth that might gratifie, lat be to refresh  
for one multitude as, the hundred and such  
fewe werie persons.

John Knor.

What my Lordes and what doctis more in  
the name of the audience, I want to saye  
quhair, but I plainlie saye that neither  
my word, nor in my argument is, there any  
signification of difference, as will be manifest  
to the

Consider  
what shi  
fes my  
lord sou-  
er.



me to haue an euil ground. For in my former sayings, my wordes were, that by probable coniecture, the bread & wine were brought forth by Melchisedec, to refresh Abraham and his worie company. I did not affirme, that he and his whole companie were thereof wholly refreshed. And in my latter wordes, I say, that albeit there had bene no more bread and wine, then Melchisedec onely brought forth, yet doeth it not thereof necessarilie conclude, & the same were not brought forth, to gratifie Abraham. In which maner of speech, this terme gratifie, doeth nether repung, nor yet differ, from the terme refresh, otherwise, commonlie doeth in maner of speech Genus and Species, that is to say, the more generall, and the inferior. For insofar as Abraham and his company were refreshed by the bread & wine (were it neuer so litle) insofar doeth he bring it forth, to gratifie him. Protesting plainly, that unwillinglie I am compelled thus to answer.

Note

And thus endeth the second dayes trauell, all whole spent to answer my Lordes shuffling. whereto he was moued, because he was not able to proue that Melchisedec offered bread and wine unto God, as willinglie ones he took to proue.

¶ Quintyne.

As dois John Knox, so do I with all my hart, remit me to the iudgements of the auditor, in this heid: and will not repeat the heidings of his former perticuler for auoiding of prolixitie. But now will I conclude with one argument.

¶



## The reſolving betwix Jo. Knor.

And thus beginnes M. Quintyne the thrid day,  
hauing this argument written in paper  
which he cauſed to be red.

M. Quintyne.

Whaſſeuer opinion is conceaued of the Scrip-  
tures of almightie God, hauand na expreſ testi-  
monie nor apperance of the ſame, is alluterlie to  
be reſused (as ſayis John Knor him ſelf). Bot  
ſwa it is, that John Knor a win opinion, conce-  
aued or contracted of the Scripture, cōcerning  
the bringing forth of bread and wine, by Melchi-  
ſedec, to reſreſche or gratifie Abraham and his  
werie company, is not expreſſy contened in the  
Scripture, nor hes na apperance of the ſamin:  
therefore it followis weil, that it is alluterlie be  
his awin iudgement to be reſused.

Moued on godlie zeill (honorabſe auditor)  
that in this dangerous tyme, the treuth ſould  
cum to tryall, in ſic maner, as the conſcience of  
ſic, as is perturbed (ſaſar as lies in oure ſober  
poſſibilitie) ſould be eſtableſed, and at quietneſ:  
we ſet furth certane artickles (as pleaſed God to  
giſ us grace) vnto the quiblis, John Knor tuike  
on hand to mak impugnation: ſpecially to the  
artickle concerning the meſſe. Day houre & place  
beard appointed and obſerued, I come to deſend  
my artickles, and in ſpeciall my artickle concer-  
ning the meſſe. And according to the ſamin, tuike  
me properlie to my warrand, grounded bpone  
Goddeſ word: vnto the quiblis warrand, John  
Knor, as it hes maid na impugnation, bot de-  
ſyde me to ſuſtene and defend the name, the ac-  
tes, the ceremonies, the opinion of men cōcerned

Let the  
blameſt  
amongſt  
the re-  
giſters  
be.

of



of the messe, and gif it wes ane Sacrifice propi-  
ciatorie. I beand willed, that we schoulde sould  
go to the ground, and effect, and substance of  
the purpose quhairfore we come, I stude be my  
artickle and warrand, as they ar witten: not  
refusand to defend, the heides aboue rehearsed,  
as tyme and place sould serue. And notwithstanding  
that I was sufficientlie grounded vpon  
Gods worde, quhill I tuk to be my warrand,  
and tuk lykewise vpon me, farr aboue my ha-  
bilitie, the place and personage of ane Defender:  
nottheles throuch occasion that serued (as work  
will beir witnes) I was constrained to tak vpon  
me the personage of ane perseuer, farre by my  
appetit, zea, and the weill of my cause: and als  
by the opinion of all sic as wald the weill of the  
samin, moued on godlie zeill (as God be iudge)  
that the trueth sould cum to a tryal, to the plea-  
sure of God, and satisfaction of the honorable  
auditor, I beand cled with the personage of  
ane unpungnat, expres contrar to my mynd, for  
sic causes as ar aboue rehearsed, I maid impu-  
gation, not be manlie imaginationis, bot be the  
manifest worde of God. And that the matter of  
wayes, first to tak away John Knox concearned  
opinion, that Melchisedec brocht furth bread &  
wine, to refreshe or gratifie Abraham and his  
werie company, I called to remembrance, how  
that the spulzeis of nyne Kinges, and of certain  
cristis, was recovered be Abraham, quhairth-  
rouch, he and his company, was sufficientlie re-  
freshed, and had yench to be refreshed on, was

Note  
that my  
Lorde  
confesses  
that he  
wes per-  
seuer &  
that he  
hes butt  
his own  
cause.

Secd sero-  
lapiant  
Peusea.

Let poue  
freinds  
yet iudge



The reſſoning betwix Jo. Knor

that they miſtered not to be reſreſhed with breid  
and wine of Melchizedec. Secondlie quhair Jo.  
Knor maid queſtion, that they had not bread &  
wine. I returned againe to the text, to verifie  
the ſamin. Quhilk ſayes, and all thingis, pette-  
nand vnto meat. Inferrand that in this phraſe,  
was contened bread and wine, conforme to the  
phraſe of the Scripture, quhair mention is maid  
onelie of bread, contenand all thingis neceſſar  
for mānis ſuſtentacion, he findand this not ſuffi-  
cient ſatiſfaction. Zit zeid I not to mānis imagi-  
nation, bot to the plaine text, and grounded  
me vpon the wordes of the text ſayand. Melchi-  
zedec brocht furth bread and wine. Inferrand,  
in that it was spokē in the thrid perſon ſingular,  
it was againſt the ordoure of nature, to think  
that ane mā, ſould bring furth (eſpecially he that  
was ane King and ane preiſt) to tak that paines  
to bring furth bread and wine, that might grati-  
fie (lat be to reſreſch) thre hūdreth and aughtene  
men. Seand that inviniſible perſuasions, proper-  
lie gathered vpon the text, could na wiſe bring  
John Knor, to confeſſe that thing quhilk appe-  
red vnto me conforme to the Scriptures of al-  
mightie God, and all gude reſſon he ſould haue  
confeſſed. Then concluded I with the Scrip-  
tures, as I did begin, as my concluſion wil beir  
witnes, that he wald haue iuſtified his opinion  
conceined of the Scripture, cōform to his awin  
ſayingis, be the expreſ word of God. And of my  
liberalitie wil grant him zit, gif he hes any ma-  
ner of apperance of the ſamin, notwithſtanding  
he ſaid to me, he wald not gif me ane hair of his  
heid

How  
ſhal that  
be pro-  
uen.

But did  
not does  
not ſo  
appeir to  
others.

For yet  
will do  
to hurt a  
juſt cauſe



heid, gif I could stand thir seuen zeires.

John Knox.

Protesting first, that I may answer, in writ,  
vnto the former argument ( because as I per-  
ceiue it wes before conceived in writ ) I enter  
in shortlie vnto the long discourse, made by my  
Lorde: not willing to answer euerie part there-  
of, but onely so muche, as may appear to infirme  
the iust cause. And first, where that my Lorde  
affirmeth, that I haue made no impugnation  
vnto his lordships artickle concerning the masse,  
I am content, that not onelie this honorable au-  
dience, but also the whole earth be iudge, in that  
point. For I haue plainly denied, that ether the  
masse, hath approbation of the plaine worde of  
God, ether in name, action, opinion ( to witt  
writen of the masse, taught of the masse, and in  
the conscience of men, conceived of the masse ) &  
finally that the actor therof, for his vsurped  
power, hath no greater assurance of Gods wor-  
de. which whole heades being denyed to be dis-  
puted, at the present, against my Lordys artickle  
and ground, I did thus reason: that his lordes-  
hip wes not able to proue that Christ Iesus, in  
his latter Supper did offer his bodie and blood  
vnto God his Father, vnder the formes of bread  
and wine. His lordship taking for his proue, the  
alledged Sacrifice of Melchisedec in bread and  
wine, offered vnto God. I did lykewise deny,  
that Melchisedec did at that tyme ( to wit in the  
presence of Abraham ) offer ether bread or wine  
vnto God, which hath bene these two dayes by-



The reasoning betwix Jo. Knox

past in controuersie betwix his lordship and me.  
 I haue alwayes denied, that the holy Spirit,  
 in any notable or euident place of Scripture do-  
 eth affirme suche an sacrifice to haue bene made  
 by Melchisedec vnto God: & whil þ I did hear  
 no place of Scripture adduced, for the approbati-  
 on thereof, my Lorde demandand of me, what  
 then I thought wes done with the bread & wine,  
 I answered, that albeit, I wes not bound to  
 giue my iudgement, because that he wes bound  
 to proue his affirmatiue (as yet I say he is bound)  
 and thereof I wil be content, that his lordshipes  
 moste fauorable freindes, of best iudgemēt, yea,  
 even if his Lordship please, the Lordes of the  
 Session, be iudges in that point. I answered, I  
 say, that be coniecture, the bread and wine were  
 broght furth by Melchisedec, to refreshe Abra-  
 ham, and his werie company. Upon which oc-  
 casion, his lordship (how iustlie let all mē iudge)  
 did cleith him self againe, without my procures-  
 ment, with the personage of ane impugnar.  
 And did adduce suche thinges, as best pleased  
 his lordship, whereto I did answer, as þ whole  
 conference will report, and as I suppose, suffi-  
 cientlie to euerie thing obiected, except that be-  
 cause my Lord did not touche the exposition al-  
 ledgede by me, vpon the wordes, Melchisedec  
 allone did bring forth bread and wine (as my  
 Lorde alledgeth) I differed to bring in the con-  
 ference of Scriptures, to proue that it is an  
 thing in Scripture verrie commone, that the  
 thing, that is done at the comand of any notable  
 persone,

Consid-  
 der what  
 iudges  
 I admit

Contrar  
 the objec-  
 tion made  
 of impos-  
 sibilitie  
 & that it  
 was aga-  
 inst na-  
 ture that  
 Melchi-  
 sedec al-  
 lone shou-  
 ld bring  
 forth bre-  
 ad. &c.



persone, is attributed vnto him self, althogh it be done, be seruantes or subiectes at his command, which I do now shewlie. It is said in Scripture, that Noe did all that God commanded him: and plaine it is, that God commanded him to make the Arck, which was i building the Gen. 6.7 full space of a hundredth yeares. God further commanded him to furnish the Arck with all kynde of victualles, which the text affirmeth, that he did. Now if we shal conclude, that Noe allone cutted euerie tree, Noe allone did hew euerie tree, and so forth: it appeareth to me that we shal conclude a great absurditie. The same is euident in David, of whome mention is made, that he being Prophet and King, deuised to the whole 1 Sam. 6 people, yea, vnto the whole multitude of Israel, yea, bothe to men and women, an portion of bread, an portion of flesh, and an portion of wine.

If we shall think, that David did this with his own hand, we shall conclude in my appearance, & former absurditie. The same is manifest by many other phrases, yea, and by our daylie maner of speaking. And therefore yet as of before. I think my Lordes exposition coact, in that he will admit none to haue brought forth the bread and wine, but Melchisedec allone. But howsoeuer it be, it moueth me nothing, for vnto suche tyme, as that my Lorde, in plaine wordes pronounced by the holy Gospe, proue that Melchisedec, did offer vnto God bread and wine: he hath prouen nothing of that, which he took on hand to proue. And therefore I greatlie feare,



The reasoning betwix Jo. Knor.

The best ground, that whill that, which his lordship calleth the  
 culd find best, is so long in finding an sure ground within  
 no grou= the Scripture, that the rest in the end, be found  
 nd with= altogether groundles, at the least within þ boke  
 in the of God. And therefore I desyre, as of before, to  
 word of hear his lordshipes probation of the principal.  
 God.

M. Quintyne.

I am sozie that we ar contrined on this ma-  
 ner, to driue tyme, ather parteis in iustification  
 of his awin cause: bot wisses quicklie to go to the  
 markis point, as I haue euer done, conforme to  
 my artickle and to my warrand: and makis the  
 haile warld to iudge, quhither it is my deutie,  
 efter formall reasoning, to defend the saides ar-  
 tickles, or to proue, or to impung. Quhair John  
 Knor makis ane meine, that I haue brocht my  
 argumētis or purposes in wort: quhat I haue in  
 worde or wort, or bther wayes, I praise God.  
 Bot the trueth is, according to my custome, I  
 maid memorie, efter my repose, of sic heides, as  
 I thocht, I was able to haue busines ado with  
 all. And that I did be the grace of God onely,  
 not that I am eschamed to be learned with any  
 man that wil teach me. And as to the conclusiō  
 of his partickle, quhair he dois mak meine, yat  
 I haue na grouid of the Scripture for the messe  
 (as he beleuis) will God sall frustrat his expec-  
 tation in that, and all others. And assures him  
 will God sall iustifie the messe als sufficientlie,  
 conforme to my artickle, as he and all the rest of  
 his opinion in christendome, sal be able to iustifie  
 be expres Scripture, or any bther meine, that

I elus

when ye  
 perform  
 promes  
 let men  
 beleue  
 you.



Tomorrow:  
on fine ed-  
fabbaggg  
lts  
=his ugal  
roul  
ed nager  
e. g. g. g.

**John Knox.**

THE  
MUSEUM  
OF  
THE  
CITY OF  
NEW YORK  
AND  
THE  
MUSEUM  
OF  
THE  
CITY OF  
BOSTON



Let my  
lord an-  
swer  
when he  
pleaseth.

Let the  
godlie  
iudge if  
the masse  
& Christ  
Jesus &  
his di-  
uinitie  
ought to  
hing in  
one bala-  
nce.

The reasoning betwix Jo. Knor  
that the plaine Scripture say, that Melchisedec  
offered unto God bread and wine : or that it be  
of any plaine and euident Scripture, plainlie  
conuicted, that so he did. His lordship, ought not  
to thinke it strange, although I require to answer  
in writ, to that argument, which his Lordship  
hath pponed, conceaued before, and committed in  
writ, for such I take to be, the libertie of all free dis-  
putations. whose labour it wes, or is, I no-  
thing regard. For so long as God doeth minister  
vnto me, spirit & life, with iudgement and habili-  
tie, I intend (by his grace) til oppug, that which  
in my conscience I hold to be damnable idolatrie.  
And where his lordship sauyth, that he is als a-  
ble to affirme the masse (which I impug) to be  
the ordinance of God, as that I or any of my o-  
pinion, is able to proue. Jesus Christe to be one  
substance with the Father: with reuerence of his  
lordships personage blood and honor, and with  
the reuerence & patience, of the whole auditor,  
I say, that the assertion is not onelie false, but  
also moste dangerous, yea, and in a part blasphe-  
mous. For, for to compare the greatest myserie,  
yea, the whole assurance of our redemption, with  
that, which as it hath bene bled, hath no appro-  
bation of Gods worde (for that I haue impug-  
ned, and intendes to impug) can not lack sus-  
picion, of a righte asseming of our redemption.  
And to cut the matter short, the formatioun not  
being decided (to wit whether that Melchisedec,  
did offer vnto God bread and wine) I offer my-  
self, without further delay, to proue, that Jesus  
Christe,



Christe, is of one substance with the father: and that by the evident testimonies of Gods Scriptures. And therefore yet as of before, I humbly require his lordship, to prepare him for his probation of the former, to witt, of the oblation of Melchisedec.

**Q. Quintyne.**

**Quhair John Knot** dois affirme, that in plaine termes, he hes inlie impugned, baith ye groundes, brocht furth be me, for Defect of my articles. I answer, I deny that he hes maid any impugnation. And quhair he sayes, that in plaine wordes, he hes denied, that Jesus Chaste, into his latter Supper, did make any Sacrifice of his bodie and blude, vnder the formes of bread and wine, vnto God his father: or that Melchisedec did offer vnto God bread and wine, as of before. I answer, that it is his deutie to make impugnation, to my assertion, conform to my warrant, for denying, is na proper nor sufficient impugnation. And quhair he sayes, that because I haue not bin able to prouen the saides groundes. I answer, that it is my deutie to defend and not to press, conform to my article, & my warrant. And quhair he desiretyme to answer to my argument, pponed this day in writ, I stely grant it vnto him. And quhair John Knot sayes, yat my assertion is not onely false, bot also maid dangerous, yes, and in ane part, blasphemous. I answer, that quhair he sayes, I am to rashe: I wis his modestnes in this samin, sic as becoms ane unceit christiane, like as he is reckned to

your  
warrant  
is so  
weak  
that it  
maikes  
no other  
impug-  
nation:  
thē to say  
it is not

Then ye  
ouerlaw  
yourself.



Blasphe-  
mie is  
blasphe-  
mie be-  
fore that  
mā pro-  
ue it.

Not as  
papistes  
haue v-  
sed it.

Aduert  
what ye  
speak.

My lord  
wolbe  
haue but  
sen if this  
byle had  
not bro-  
ken.

be. And quhair he calls my offeris in ane point  
blasphemous: than had bene tyme to haue cal-  
led it blasphemie, quhen he had prouen it in deid  
sufficientlie. And quhair he sayes, it is danger-  
ous, thair is na danger, it beand understand,  
as I say, and treulie meines. For I am mair not  
assured, that Iesus Christ our Lord, is ane sub-  
stance with the father, & als that Iesus Christ  
is the author and institutor of the messe. And  
swa dois not ane veritie, mak impugnation to  
ane ither. Bot in this maner of speaking, I wol  
plaine my industrie, giuen vnto me be the grace  
of God, willing to contrait the wisdom and  
prudence, of the wise and prudent medicinar (for  
we are, and could be of resson, medicinars to the  
saule) for lyke as the prudent medicinar, dois  
repell ane venymous or poysonous, be contrapoy-  
son. Swa wald I repel the damnable heresies,  
of the Calvinistes, Lutherians, and Accolamp-  
adians, against ye blessed Sacrament of ye messe,  
be conference with the damnable heresies of the  
Arians, quha did alledge ten testimonies of  
Scripture for ane, general man's appearence, to  
preif that Christ was not ane substance with the  
father: nor dois the Calvinistes, Lutherians,  
and Accolampadians, to preif that the messe, is  
idolatrie: as I sail sufficientlie shew, as may  
stand to the glorie of God and need of my cause.  
To the latter part, quhair he sayes, to cut the  
mater schort, the former question beand decided  
(to wit quibither that Helchus dec did offer bread  
and wine vnto God or not) he offeris his telle  
whithout



without farther delay, to moue y<sup>e</sup>at Jesus Christ  
is one substance with the father, &c. I answer  
to the hinder part of this p<sup>a</sup>rtic<sup>l</sup>le. I wis of  
God, he and all others of his opinion missered  
all lytle probation or persuasion, to the one, as  
I do to the other, as I wold say, to beleue the  
messe, to be the institution of Christ Jesus, as I  
do ma<sup>n</sup> not assuredly beleue, Christe to be one  
substance with the father, and desyres na pro-  
bation thereof: but all God will and p<sup>r</sup>ess y<sup>e</sup> one  
be the scripture all es<sup>p</sup>res, as he sa<sup>i</sup>ll p<sup>r</sup>ess y<sup>e</sup>  
other. And quhair he humble desyres me, to  
prepair me for the probatio<sup>n</sup> of the format (to wit  
of the oblation of Melchisedec) I humble and  
humble desyre John Knor, as he will testifie his  
feruor, that the t<sup>r</sup>enth cum to one tryall, and as  
he wil satysfie the expectation of the noble audi-  
tor, that he will mak impugnation formallie ac-  
cording to his deutie, to my last argument and  
conclusion.

John Knor.

where my Lord to unburden him self of that,  
which by all reason, he ought to susteine, to wit,  
to proue his affirmatiue, by him self propounded,  
sayeth, that to deny, is not properlie to impung.  
I answer, that in that case, it is mo<sup>s</sup>te proper.  
For he that p<sup>p</sup>oneth for him self an affirmatiue,  
and his aduersar denying the same, is euer still  
bound to the probation thereof, and the aduersar  
hath euer still impunged it, vnto he proue it,  
and thereupon I desire iudgement. To the Se-  
cond, I wil assume that it is his lordships deutie,

That ar  
you ne-  
uer able  
to do.

Your  
lordship  
took to  
proue  
your gr-  
ound by  
the text,  
and that  
you haue  
not don,



The reasoning betwix Jo. Knor.

And that  
he hes  
receaved

to proue his affirmatiue, whereupō standeth the  
victorie of h<sup>e</sup>s whole cause: w<sup>h</sup> is be me in plaine  
wordes denyed. To the thirde, I thank his lord-  
ship hartlie, and promises vnto him an answer,  
againē in w<sup>h</sup>it, this present conference being put  
to an sufficient end. To the fourth. As my prote-  
station will witnes, I speak against the asserciō  
onelic and not against the personē: whiche yet  
( in my iudgement ) lacketh not suspicion of the  
former crimes. For howsoever my Lord be per-  
suaded of the ground and assurance of the messe  
( the assurance whereof I haue not yet hard ) I  
my self am fully assured, that there be mo then  
ten thousand, which euidentlie do knowe, the  
vanitie and impietie of that masse, which I haue  
impugned: who nottheles, moſte constantlie  
beleue Iesus Christe, to be of one substance with  
the Father: yea, that do beleue, whatsoener by  
the Scriptures of God, can be prouen necessa-  
rie, for y<sup>e</sup> saluation of man. Therefore yet againe,  
I say, that to lay in any maner of equalitie, that  
which is moſte sure, and that which was neuer  
yet plainlie prouen by the Scriptures of God,  
to be the institution of Iesus Christ: is more sub-  
iect to the crimes foresaid, then that I can be  
subiect to any suspicion of inmodestie for my for-  
mer wordes. To the blasphemie, I answer, as  
before. Immediatlie to the lett. Now that euer  
my Lord vnderstandeth and meaneth, that his  
lordship is als able, to proue the masse to be the  
institutiō of Iesus Christ, as I am able to proue  
Christ, to be one substance with the Father: I  
thinke



think that an great nomber will think my lords  
affirmation, verrie hard to be prouen. And I my  
self will still continually dout, vnto the tyme, I  
hear the probation led. To the leuent, as touch-  
ing my Lordes comparison of the mediciner, and  
of his lordships industrie. what the pastors of  
Church ought to be, the Scriptures plainly do  
teach vs: but what vniuersallie they haue bene  
these tyne hundreth yeates bypast, histories, ex-  
perience, and recent memoire, hath taught vs,  
yea, and presentlie do teach vs: to the great greif  
of all Christianitie. where that his lordship do-  
eth in plaine termes, condemn the Calumnistes,  
Lutherians and Acolampadians, of heresie: I  
would haue required of his lordship delay of tyme,  
according to his desyre of me, vnto the tyme,  
that there cause had bene sufficiētly tried, in an  
lawfull, vniuersal counsell, deulie indicted, and  
condemned. But where that he compareth, the  
doctrine of the forenamed, with the damnable  
heresie, of Arius: I would lyke wise haue wished  
vnto his lordship greater foresight, in so graue a  
mater. For howeuer the Arians appeared to  
abound in testimonies of Scriptures, without all  
ground, indistinctly cōgelled (and that because  
they made no difference betwix the two natures  
in Iesus Christe, but did foolishly appropriate to  
the Godhead, that, which did onelie apperteane  
to the manlike nature,) yet thus I, that my lord  
shall neuer be able, by plaine Scripture, to im-  
proue any chief head, ether affirmed, or denyed,  
of doctrine of saluatiō by the foresaides persons:

Let my  
ende ac-  
cuse be-  
fore he  
copied



The reasoning betwixt Jo. Knor

lyke as did the godly and learned in there ages,  
the foresaid damnable herisse. To the last, I have  
alreadie promised to answer, to my Lordes ar-  
gumēt in writ: and therefore ought not to be bur-  
dened with it now, especiallie because it is with-  
out our former ground, and doeth not properly  
aperteane to the cause. And yet therefore now  
last for conclusion, that we shal not be compelled  
continually to repeat on thing, I desire my lord  
according to his deutie, and reason of disputation  
on, to bring forth his probation of his two for-  
mar groundes, be me plainly denyed.

Heir my  
lord stay  
ed & for  
answer  
offered  
to me a  
book.

This conference being ended, for this tyme,  
my Lorde presentlie did rise, for trouble of body,  
and then John Knor, did shortly resume, the  
principall groundes. And because the noble men  
heir assembled, were altogether destitute of all  
pulsion, bothe for hoys and man, the said John,  
humblelie required the foresaid Lord, that it wold  
please him to go to Ait, where that better easi-  
ment might be had for all estates, which because  
my Lord utterlie refused, the said John desired  
when that the said conference should be ended.  
My Lord did promes, that upon licence pur-  
chased, of the Quenes maiestie, and her honora-  
ble counsell, that he wold trespas in Edinburgh,  
and there, in there presence, finish the said con-  
ference. The said John did promes, to travel with  
the secret counsell, that the said licence might be  
obtained. And desired the foresaid Lord, to do  
the lyke with the Quenes maiestie, whereupon  
the said John Knor, took instruments and do-  
cuments.

whiche  
I have  
so done  
or not  
was then  
them sel-  
ues can  
witness.







The answer to my last argument,

proposed by him is this, that the  
Scripture, The argument is this.

Ans. Quinque.



V. The argument which is contained  
in the Scripture of Amity 1500  
hundred years, is not to be  
perceived in the same, is better to  
be refused, as I have said before. For  
I will to say, that the word of God is not  
used or interpreted of the same, concerning  
the bringing forth of bread and wine, be  
chained, to be taken by itself. Abraham and his  
company, is not to be considered in the  
Scripture, as he is the father of the faith,  
thairfore it is not to be taken by itself, be  
his a vain argument to be refused.

If I should give answer to my Lorde your  
whole argument, I should declare my self  
ignorant of the art, and unworthy of my owne  
affirmation: but yet had ye proven nothing of  
your intent. The chief question, and controuer-  
sie betwix you and me, is not whether that my  
interpretation of that place is your in-  
stance and ground, but whether that which  
I have said of the figure of Christe,  
did offer unto God bread & wine, whiche ye have  
affirmed, and have laid it to be the ground and  
cause, why it becometh Christe Jesus, to have  
made oblation







# The reasoning betwixt you & shon

be prouer by the express word of God. And therefore my Lord, with your leave, I must say, that either willfully or else by some oversight, ye have omitted both in the maine, & in the mino, of your argument, that which should haue bene, & came and assurance of your conclusion. For thus ye ought to haue reasoned. Whosoever opinion is concealed of the Scripture or of the word of God, concerning faith, and the doctrine of Salvation, hauing no express testimony of the same, is to be rejected. But so it is, that John Knor of one opinion, concerning the bringing forth of bread and wine by Melchisedec, is a matter concerning faith, and the doctrine of our Salvation, and yet hath no testimony of Gods expressed worde: therefore it is to be rejected. But on this manner ye had reasoned, my Lord, (as of necessity ye must doe, if ye conclude any thing against vs) I would haue immediately denied the second part of your argument, and haue said: that to know or define, what was done with the bread and wine, brought out by Melchisedec, is no article of our beleefe, neither yet is it a doctrine, necessarie to the Salvation of man. For neither did Adam, Abel, Seth, Enos, Penock, Shem, Ioualcm, nor Aose, beleefe any such thing, neither yet is therelence the bases of Abraham, and comendement giuen to God, to beleefe such an article, yea, further in the whole Scripture, there is no mention made what was done with that bread and wine, and therefore it can be no article of our beleefe, nor yet no doctrine con-



and the abbote of Croyland.

returning out Salutation, and to both your argu-  
ment broken the same neck. If I had my Lord  
to sport a while with you, I might find some oc-  
casion in the second part of your argument. For  
where ye affirme that my opinion concerning the  
bringing forth of the bread and wine, by which  
consecration, to refresh Abraham and his company,  
is neither expressly contained in the word of God,  
neither yet hath appearance of the same: and  
therefore utterlie it is to be rejected. Now my  
Lorde give me leave, to turne this part of your  
argument in your owne bosome, if I can, and  
that so I may do, thus I reason.

## The opinion

conceaved by my Lorde Abbote, concerning  
bread and wine, brought forth by which means  
be offered unto God, is not expressly contained  
in Gods scriptures, therefore it is utterlie to  
be rejected. Bewarre my Lorde, that ye be not  
beaten with your own baton: for then must the  
wall, yea the best part of the same, stand upon  
an un firme ground, that is to say, upon the opi-  
nion of man, and having no assistance of Gods  
expressed worde, thus now my Lorde, interpreting  
set aside, I humbly request you, by my pen, as  
I did by mouth, that you have considered, with  
what confidence we have set our affirmati-  
ons upon the same, and how much we have  
studied to make it stand upon the common  
ground, and not upon the private opinion of  
any one man.

Let my  
lord de-  
gest this

15074



The remaining betwixt Jo. Knox

ye are able to bring no proof out of the manifest  
word of God. The second day of our conference  
and disputation, when I was constrained to an-  
swer, your idle conjectures and vanities: your  
braggies and boasts, often blown out then ones,  
were, that your probation should be so evident,  
that the Judges should hear your probation, and  
your wiles should be the witness of your cause,  
I patiently did abide (although perchance with  
the grief of some brethren) these your wantone  
words, and thought with my self hartung man-  
ner. But what is now produced and brought  
forth, the world may see. It may appeare that ye  
were hard beset, when for to avoid the proof of  
your own conscience, ye fled to imagine, that  
which apperteineth nothing to the purpose. For  
as I was not bound to have shewen unto you  
what I thought was done with the blood and  
wine brought forth by the church, so I was  
bound to have defended, my interpretation and  
judgement of that place: but unto you it apper-  
tained, and if ever we meet againe upon  
that head, it will be my charge to shew you  
your ignorance that the church was in that  
order bound and bound unto God, which I am  
well assured that ye are not able to do, by any  
testimonies of Gods word. And for the third  
I say, the same shall be your charge. And the  
greatest part of the church, which is now in  
both one and the other, is now in the same  
situation as his sadil. And yet the common brags  
goeth, that ye my Lord, your flatterers, and  
collateralles

ym 19  
and 1901  
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note.



and the abbote of Crostaguell.

32

collateralles brag greatlie of your victorie, ob-  
tained in Disputation against John Knot,  
but I will not beleue you to be so vaine  
onles I shall knowe the certantie  
by your owen hand w<sup>rit</sup>.

Let all men now iudge vpon what ground the  
Sacrifice of the masse standeth. The hea-  
uenly Father hath not planted within  
his Scriptures suche a doctrine.  
It followeth therefore that  
it ought to be rooted  
out of all gods  
lie mēnes  
hartes.

the end

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Cum privilegio.

1563.